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546 the sound track was just a gramophone playing a kind of spoken accompaniment to the pictures! This shows either that he has actually never seen a movie since sound came in, or that he did not understand. If the latter, it shows that few if any Malay language films come to Ende. Yet the Dutch I asked said that they thought there had been a few (but they seemed to be not certain about this). What a revelation, if this is true, it will be in Ende to a lot of folk when the first Malay movies come in. I can hardly believe this. Maybe the kapitan has seen only silent movies at the mission. I should have asked more closely, but I always have such trouble working with these restless people that I forget to follow up, and I am glad to get what I can and move on.

538 I get the idea that tales are important here, though probably much less so than in such places as Larantuka.

527 I wonder if any of the three holidays they have here mean much to these people, who work only in the gardens. They probably just keep on going. But I seem to note more men about on Sundays than on other days, and my guess is that Sunday has become a kind of holiday.

167 They say that many young men would like to
651 see the world but have no opportunity to do so.
486 The kapitan says that perhaps nearly all in the town districts of Nggobe and Rodja would leave if they got the chance. But the radja would not give permits anyway. I asked Arriens[1] about this infringement of freedom of movement, and he says it is for the purpose of collecting taxes. I guess it is also because traditionally these small units have been like nations, with everything outside the radjadom to be considered as foreign. I can see why there is chiseling and why the radjas do not want their

[1] [i.e., Controleur at Ende--Analyst]

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167 men to leave, as the tax is on each household
651 headed by an adult man (fl. 12.50 annually),
●486 and thus the radja would lose income if they emigrated.

266 There was head-hunting here before. They
681 say that the only cannibalism was the eating
754 of the hearts of enemies in order to gain additional strength. There was no human sacrifice, they say, but they have heard of the Lio stuff (and I checked with Arriens and noted that de Bruine[2] in a report on Lio did not list this as among the crimes of the executed Radja of Lio--whose alias was Pius!--but Arriens says that he did it anyway). The only way a person could be given the death punishment was to be proven a suwanggi.

778 More about the tubu musu. They say that
831 "musu" means "two become one." If so, this is
178 perfect, and indeed the tubu musu is similar to the linggam-yoni. Indeed, they say that it consists of an upright stone, less than a meter high, standing on a flat one. "Tubu" they say means "stone," but I note that Arndt gives it an "obscene" meaning (or is it the musu part that is obscene? check Arndt's Lio dictionary).

They have a rather vague idea that this tubu musu may represent male and female. And it can have children. Thus it is like many such stone-bearing stones in Indonesia, including the stones of Larantuka and some on Ambon. I asked if the tubu musu still had children, and this is beautiful, "no more." It is like Roy saying that the familiars of his father appear no more (but they are there and he could call them: "I can call the spirits from there, etc." "Yes, but will they come?") He has no doubt that they would come. I should have asked if the stones still could have children. Anyway, both they and Roy are completely serious about what used to happen. There are no more rites held at the tubu musu, but plenty were held formerly.

[Analysis]

1 [Controleur at Ende--Analyst]; 2 [Probably Controleur at Lio--